

# ATLANTIS

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# RESEARCH CENTRE GROUP.

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## *Spring Programme, 1951-1952.*

All lectures at 7.30 p.m. at the Caxton Hall, S.W.1.  
unless otherwise stated.

### *March*

14th—Mr. E. Sykes—Bournemouth Society for Study of  
Phenomena, 8 p.m.

28th—Mr. John Brown—To the Source of the Amazon

30th—Mr. E. Sykes—Brighton Theosophical Society, 3.00 p.m.

### *April*

25th—To be announced later

### *May*

30th—To be announced later

*Excursions subject to weather conditions*

The first excursion will be in April

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## Diego de Alcobaça and Tiahuanaco

by EDMUND KISS

Translated by E. Cordasco

Little is known concerning the mission priest Diego de Alcobaça. He is not numbered among the historians of the Conquista, and no chronicle from his pen has come down to us. He was however, a friend and fellow-student of Garcilaso de la Vega el Inca, together with whom he was educated by the Jesuit Fathers. Both were of mixed Spanish and Indian blood, Garcilaso being the son of an Inca princess. This Garcilaso, in his "Commentarios Reales" reproduces a short, but very significant account which he obtained from his friend, of an ancient building in Puma Punku, near the city of Tiahuanaco. The first part of the "Commentarios" was published in Lisbon in 1609, and the second part in Cordoba in 1617, after the author's death. Diego's contribution is to be found in the first part (Book III, chapter I), and the particularly notable passage may be translated as follows:

"In Tiahuanaco, in the Province of Callao, there is among others an ancient building which must always be remembered. It borders on the lake which the Spaniards name Chuquivitu. There are several large structures in that place, among them one of square shape extending some 22 metres each way, with walls more than two storeys high. On one side of this hall is a chamber about 18 metres long and 6 metres wide, with an apparently thatched roof, such as those to be seen in the Sun Temple at Cuzco. The whole structure with its walls and floor, and the chamber with its roof, ceiling, and two doorways, are all of one piece, made of one block of stone, and the walls of the building itself and those of the chamber are approximately 60 centimetres thick. The roof of the chamber appears from the outside to be made of straw, for as the Indians roofed their huts with thatch, so they carved and fashioned the stone here to look like straw, that it should resemble a thatched roof. *The lake washes against one side of this structure.*"

Diego de Alcobaça did not visit Tiahuanaco in person, at least not before 1609 when his account was published in his friend's book. He does not claim to have done so. Garcilaso

had left Cuzco for Spain on 23rd January, 1560, at the age of 21, and in 1562 we find him in Madrid. He too, does not appear to have first-hand knowledge of the ancient city. Thus Diego's description as quoted contains a significant error, for contrary to his statement, the great structure is not washed on one side by the waters of the lake, and it does not stand on the lake shore, nor was this the case at the time of the Conquistadores, i.e., around 1534, or after that date. Moreover, Lake Titicaca had already receded several miles from Tiahuanaco by that time.

Some 12 years before Garcilaso's sojourn in Cuzco, the chronicler Cieza de Leon had gone to Tiahuanaco for the purpose of studying and describing the ancient city. He certainly beheld the great monolithic structure so exactly described some 20 years later by Diego, but in much the same condition as we find it today, namely, in ruins and fallen to pieces. Nevertheless, he gives a very similar description in his "*Chronica del Peru*" as is shown by the following quotation from the text by Prof. Julius Nestler.<sup>1</sup>

"In another place, more to the West, are other larger buildings, and there are many great portals with door-posts, lintels and thresholds, all of one single piece of stone. I also noticed as I walked about observing and describing these things, that from these great portals extended still larger slabs of the stone of which they were made. Some of these had a length of 30 feet, a width of 15 feet or more, and thickness of 6 feet, and these slabs with portals, lintels and doorposts, were of one single piece of stone. This is a marvellous thing, when properly considered, and I cannot imagine or understand with what tools or equipment it could have been done, for it must be assumed that before these huge stones were worked and carved out they must have been still greater in size, in order to remain as we see them now. From what can be seen of these structures, it is evident that they were not finished; no more is available than these doorways and other stones of exceptional size, of which I saw some that had been worked and prepared for building into the main structure."

This is the account of an eye-witness, who claims that he walked around to describe these things. Today's visitor to Puma Punku would have much the same to report. Thus the

first chronicler to visit Tiahuanaco in person gives a description which tallies closely with that of the present day, except that the buildings are now in a greater state of ruin—yet he omits to mention an important geological fact, namely, the site of the ruins on the lake shore, or the lake waters lapping against one side of the great hall. Therefore, it would seem that Diego de Alcobaça's account, written some years later, which apparently agrees in so many particulars, but gives such a location, must have been wrong. There must be some basis of truth in the account of the proximity of the lake, however, because Diego goes on to describe stone statues, among which was one depicted as if bestriding a ditch or stream. Anyone who has visited Tiahuanaco could, and still can, see these stone ditches everywhere. Diego wrote:

"The natives say that the builders of this structure and of the other buildings dedicated them to the Creator of the Universe. There are also in the vicinity a large number of stones that have been carved into figures of men and women, so naturally that they appear to be alive, with vessels in their hands as if they are drinking, others sitting or standing, and others as if stepping over a stream or ditch that passes between the buildings; other statues have children at the breast or on their laps, or carry them on their backs, or in many other ways. The Indians who survive today relate that on account of the great sins of the people of that time, and because they stoned a man who passed through that province, they were all transformed into these statues of stone."

These are the words of one who, being native-born, was better able to understand the language of the Indians, and had for that reason been sent by his Superiors as priest and preacher to various parts of the country. That his description of the buildings is accurate, even though he never saw them at first hand, and only relates what he was told by Indian members of his congregation, is proved by the much earlier description given by Cieza de Leon. The latter however, saw the buildings lying in ruins, and probably by that time most of the statues had already been removed or broken up for road-building, yet even today on visiting Puma Punku one can recognise the accuracy of his account. Fragments of the stone fashioned to resemble thatch, which he describes as the roofing of the

buildings, are still to be seen scattered among the ruins. But no one else ever reported that the site of these buildings was on the edge of the lake. The Conquistadores who went to Tiahuanaco around 1535 do not mention it, that is, neither Almagro de Cuzco, nor his captain, Juan de Saavedra de Sevilla, who visited the area in that year on an expedition of conquest. They do not refer to the lake, and Cieza de Leon observed no lake in the vicinity.

It must consequently be assumed that Tiahuanaco was then located at some distance, approximately 15 or 20 kilometres, from Lake Titicaca, and that it was on high ground, at least 35 metres above the level of the lake. Since there was no reason why Diego de Alcobaça, a mission priest highly esteemed by his Superiors, should not speak the truth in such a matter, it cannot be believed that he gave a deliberately false report. Had he visited the site himself, he would have seen that the buildings he described were only broken ruins, already lying far from the shores of the lake. On the other hand, that his description applies to a period of time many centuries earlier is quite obvious.

A great number of explorers are of the opinion that Tiahuanaco was built many thousand years before the Spanish conquest, and that it must have lain on Lake Titicaca, which at that time was some five times greater in size than it is today.

The French explorer Georges Courty<sup>2</sup> states that it must have taken several thousand years for the building which he excavated, and which he names "The new buildings," to have become covered with a layer of soil 3 metres thick. I found these structures, which were named in agreement with Professor Arthur Posnansky "The old Temple," covered not with soil, but mostly by gravel and partly by layers of sand. Possibly Courty intended his "layer of soil" as a description of these sediments.

Sir Clement Markham<sup>3</sup> also reckons that many thousands of years ago Lake Titicaca extended over a far greater area, and reached as far as Tiahuanaco. The district of the Andes must then have been 2,000 to 3,000 feet lower in altitude, therefore the climate must have been much milder than it is now. Although Markham does not specify the date of the



ancient city, it can only be assumed from his description that it is of great antiquity. The same view is held by Sir Martin Conway<sup>4</sup>, Inwards<sup>5</sup>, Forbes<sup>6</sup>, and Bollaert<sup>7</sup>. Almost all these investigators refer to the changes of climate that have taken place since the city was built, and are connected with the higher level of the waters of the lake, as proved by the existence of the high strand lines. Nearly all the English explorers are of the opinion that Tiahuanaco must have been situated on Lake Titicaca, which must have extended southwards far beyond the present limits of Lake Poopo. The French explorer Neveu Lemaire also supports the view, from observation of the strand lines, that the lake level was formerly much higher and that, apart from annual fluctuations depending upon the amount of precipitation, it is slowly and constantly receding. According to Professor Nestler<sup>1</sup> a period of several thousand years would certainly have been required for the water-level to fall from the altitude of Tiahuanaco to that of the present lake, a difference calculated by various investigators as 35 to 50 metres.

Professor Dr. Wilhelm Sievers<sup>8</sup> expresses almost similar views. He also mentions the evidently recent water deposits 200 metres above Lake Titicaca, and states that the great plain which extends from the lake to the Pampa Aullagas (Lake Poopo) for a distance of 326 kilometres, must at one time have been completely inundated, so that one great basin of water, broken only by a chain of hills, must have filled the Western part of the Bolivian uplands—from which there is no outlet.

Professor Dr. Rudolf Hauthal<sup>9</sup> likewise affirms that Lake Poopo, to the South of Titicaca, must once have been at least 50 metres higher, as evidenced by the strand lines at Aullagas, and consequently the level of Titicaca must also have been at least that much higher. Tiahuanaco lies at an altitude some 50 metres above that of the lake (3850 m.). These facts clearly permit the assumption that the level of the lake was correspondingly higher at the time the city was built.

It is well known that Professor Posnansky, after taking exact measurements of the strand lines, also concluded that the lake reached the site of the ancient city, and I myself contributed to clarifying this important point by taking measurements and making a survey of the strand lines which extend

on a slant towards the South. Consequently, when Dr. Max Schmidt<sup>10</sup> of the Berlin Ethnological Museum proved that the culture of the Incas and of Tiahuanaco both originated in the same form of palm leaf weaving, the chain of evidence is complete. Palms grew beside the great lake of Titicaca, and the populous city of Tiahuanaco enjoyed a warm, coastal climate. At that time however, there was no arable plateau between the ranges of the Andes, as it was covered by a vast sea-lake, but there were strips of cultivated land in the hills of the Cordillera Cruzera. These were terraces of extraordinary construction, and words fail to describe adequately such an astounding human achievement. The terraces literally hang on the edge of the hills, for at times walls 10 metres high were built to support strips of arable land not more than 5 metres in width. These strips are to be found in hundreds of places rising above each other to the summits of the highest mountains, where they are lost today under the snow and ice. Their total length is estimated by the writer at about 20 million kilometres, or almost five times that of the equator. These cultivation terraces, today named "Andenes" (i.e., embankments) in Bolivia, constituted an area of arable land the size of Ireland, and were all built by the hand of man, partly of well-hewn very large stones, partly of broken stone masonry. Therefore, they might well have grown enough food for a population of a million.

Clearly, Diego de Alcobaca was no liar or prevaricator. He was acquainted with the learned men, the Amautas, who in their turn were familiar with the traditions of the pre-historic metropolis, which had been handed down to them through the ages, until after the time of the Conquista. Since Diego was half-Indian, and apparently connected on his mother's side with the Indian Amautas, and must also have possessed exceptional personal qualities, the natives trusted him, and told him about the wonderful structures of Tiahuanaco, regardless of whether or not as eye witnesses. They recounted as facts that "the hall and the chamber lie close to the lake, and the waters wash against one wall of the building," and they, too, were telling the truth.

Being a half-Indian himself, Diego believed his Indian informants, and so evidently did his friend Garcilaso. The

latter had almost 40 years in Madrid and Cordoba, in which to study his colleague Cieza de Leon's account, and to correct Diego's "error". The Spanish Inquisition took nearly 40 years to grant their approval (in 1604) to Garcilaso's work, yet he made no amendment. He too, was descended from the Indians, and he believed in the traditions handed down by the Amautas. Sir Clement Markham<sup>3</sup> records the precision of detail with which even the most ancient myths were preserved by the Amautas, such as for example, the Pacari-tampu myth which is told by eight different writers and which was apparently entrusted to various authorities for safekeeping but still retains the same tradition with exactly similar details. The Indian Amautas, therefore, also did not lie, and Diego's account is completely correct, though the condition of the buildings and the level of the lake are described as if 10,000 years ago were but as yesterday.

But did the Amautas also know anything of Atlantis? Or did they perhaps not want to mention it, just as the English, French, Bolivian and German investigators I have quoted, wrote nothing about Atlantis because they shrank from publishing any statement on a subject tabooed by scientists?

Dr. Hauthal<sup>9</sup> is justified in claiming Tiahuanaco to be the only ruined site still existing in the world, which is of greater significance than Troy in our cultural development, not only of pre-Columbian culture in America, but of the culture of the whole human race. The present article, likewise, has been written about Tiahuanaco, and not about Atlantis.

We can only surmise what we have lost in Atlantis which, as the cultural centre of the world, must have vastly surpassed the highly developed Andean colony of Tiahuanaco, with all its classic architecture, magnificent buildings and cultivated lands. Explorers from almost every great nation have written about Tiahuanaco. Great numbers of books deal with the problem of the metropolis on Lake Titicaca, but nearly lost in one of these tomes are a few phrases from a minor member of the priesthood, which may be of greater significance to us than an entire volume: the report by Diego de Alcobaça.

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## *Cuba and Atlantis*

by FEO GARCIC JUCRES

Translated by Roberto Perez de Acevedo, President of the Cuban Institute of Archaeology

The possibility that the island of Cuba once was in some way related to the supposed submerged continent (Atlantis) of Plato's poem was established by the I.C.A. (Cuban Institute of Archaeology) towards the end of last year in the discussion of the present problem of atlantology after the declarations excluding such a possibility by Rivet, Martinez del Rio and Imbelloni. The debate, from a purely scientific view-point appears to have ceased, the subject being discussed in a more or less literary phase. Of course, this should not mean that those convinced of the existence of a mysterious island located between Africa and America have in any way discontinued their investigations, studies, etc., for they pursue them with as much enthusiasm, as before, and men of science, mainly geologists and anthropologists gladly welcome any testimony that would prove to be useful evidence, even if such

testimonies do not "fit" or are not adjustable to the classic test.

But it was the information received by the Instituto Cubano de Arqueologia (ICA) that has caused excited curiosity, sensation, in archaeological circles. Mr. Egerton Sykes, who for years has been analyzing, investigating, studying atlantology, upon being requested by the Cuban Institute to report on the result of researches has emphatically stated that "should there be a chance to find traces of the atlantian continent supposedly submerged, these could be found in the Greater West Indies, i.e., Cuba and Santo-Domingo islands. No other possibilities of remains and symbols, traces, etc., are to be found in the rest of the archipelago."

Some proof of the atlantian civilization in Mr. Sykes statement refers to artificially achieved cranial deformation, step monuments, ziggurats and the methods of cutting and placing of the larger stones. As a matter of fact, such cultural evidence can be found in the island of Cuba, in our museums and others, however, it would call for arduous work to demonstrate, that the above findings could be associated or linked with the Atlantis legend, saga, tales, although there does exist a possibility for such cranial deformation through artificial means, calendar signs, etc., here in Cuba. In this, all Cuban investigators agree that calendaric principles in little caves located in Punta del Este—Isle of PINES decorate them together with such writings, astronomical symbols, etc., base of the calendar, besides the fact that in the pre-historic caverns the finding or discovery of stone steps leading upwards and outside the promontory was also made, a discovery that leads to believe that this rudimentary Observatory was used by priests "for the observation and study of astral movements. Should this hypothesis prove to be true, then it might be probable that such original astronomic, astrologic observatories became models for the Maya, Nahoa and Peruvian civilization, culture, etc.

Mr. Sykes reckons that the Maya calendar studies begin around 11,000 B.C. and this means that should the Cuba-Atlantis researches attain some surprising results, all the discoveries and traces could be figured for Cuba, as of mani-

festations before the above mentioned age or year.

However, in order to follow the rhythm of the investigation with the various scientific exceptions already published in the Official I.C.A. bulletins, it would be necessary *not only* to undertake chemical researches of the age and analyze those ideograms as found in Punta del Este, of the geological conditions of rock refuges or protections where such manifestations occur, including the possible changes of colouring material through ages, but also to be able to present testimonies of a geological upheaval more or less "fitting" into the legend or tale of the enigmatic supposedly submerged continent, to which physically and culturally, the island of Cuba was undoubtedly linked because of its hypothetical proximity.

Since from the judgment of atlantologists, the Atlantis question represents a queer puzzle, the parts or pieces of which, are spread and need to be joined we facilitate the solution by pointing to the evidence that in the Southern Coast of Cuba, mainly the stretch at Camaguey where half-flooded mounds called "caneyes" exist—we are of the opinion that at one time those caneyes were the dwellings, refuges, etc., of pre-historic men and we base our assertion on the fact that a variety of artifacts, antiquities, and even the discovery of bone remains might be the traces of an enormous catastrophe having occurred in prehistoric ages.

A Cuban investigator, published a special text, saying that though it is certain that most skeletons were found in the normal position of a dead human being, there were also a great number presenting defensive abnormal positions evidently because of the sudden catastrophical upheaval causing tremendous confusion, where little children are found in the arms of skeletons of older persons, of course, their parents.

Now, are these evidences of a catastrophical, geological collapse of Atlantis, as spoken of in Atlantian legend and tales?

There exist a lot of scientific arguments, reasons, etc., that deny them. But it may not be object of a categorical denial, and it would be wise to await improvement of science for the acceptance or refusal to believe that, as a base for the

existence ages ago of Atlantis.

In addition to the aforementioned findings, there are the discoveries of artifacts, elongated stones, some of breakable material, with an unknown purpose for their use, as well as the unknown employment of stone balls, and spherical stones, etc. Especially long-shaped objects show a forked end, like imitation snake-heads. Their purpose unknown to archaeologists. In a general way, the Cuban Institute of Archaeology has sent to all Atlantis investigating circles data on the archaeological findings in Cuba that have not been analyzed, it being necessary to await details from the investigators of other atlantan centres, for comparing.

Anyhow we repeat that Mr. Syke's opinion and report have caused great expectation, and will undoubtedly prove to be most valuable.

We believe, that the Atlantis question—if Atlantis really existed—will have to be solved archaeologically, with one testimony, in one zone, with proofs so solid as to "sweep", because of their categorical certainty, with all argument or opinion, against, or denying the existence of the submerged continent. Gathering the parts that make up the "puzzle", would be, in our opinion and to our judgment placing the problem as an interesting suggestive literary subject. The fact that neither in Cuba, nor in the rest of the West Indies, any large monuments of the supposed atlantan civilization, could be found, should not exclude the possibility of relation or link.

Not only about the continent itself, should we make our studies, but also about some special zone thereof, for instance, a cemetery—"place of the dead", which is an interpretation of the word "cuba".

We also believe, as part of their culture, in their astronomical studies and other investigations, simply intuitive due to the location of the island of Pines Punta del Este.

## Story of Hiawatha

by EGERTON SYKES

*The greater part of the information given below has been garnered from the Essays of the late Dr. Rendel Harris, the great authority on Egyptian Diffusion.*

Evidence that the American Red Indian can trace direct descent from the peoples of Ancient Egypt, who visited the New World at least 5,000 years before the date of its official discovery by Christopher Columbus, is to be found in the most truly American of all great poems—Longfellow's "Hiawatha".

The saga of Hiawatha bears so striking a resemblance to the story of Osiris, his brother Set, his wife Isis, and their child Horus, that the facile assumption of Hiawatha as a chieftan living at the time of the incursion of the white races is clearly unworthy of serious consideration. The legend upon which Longfellow based the story can only have originated in Ancient Egypt.

Briefly, "Hiawatha" relates how the Moon Maid, Nikomis, falls to earth and becomes the mother of the beautiful Wenonah, who is ravished by Madjekeewis and, giving birth to a son, Hiawatha, dies. Later, Hiawatha, as a young man, fights and defeats his father and thereby avenges his mother. He also introduces the art of picture writing, the growing of grain and many other useful arts to the Indian tribes.

The original Egyptian story, which can be found in any public library, tells of Osiris, the son of Nut, the Egyptian Sky Goddess, and Geb, the Earth. In an access of jealousy, Ra, the Sun God, refused to allow the Sky Goddess's child to be born on any day of the year, so Thoth, the inventor of writing, gambled with the Moon Goddess and won five days from her, on one of which Osiris was born.

Osiris grew up to be a great and wise King and with his Queen, Isis, also a Moon Goddess, taught his people many useful arts, including the growing of grain. But he was hated by his half-brother Set, who seized the opportunity when Osiris was on a foreign expedition, to try and usurp his throne. This stratagem having failed, Set murdered Osiris on his return.



There are two versions of the events that followed. In one, Isis revived the dead body of her husband, who met and defeated Set. In the other, retribution is credited to the son of Isis and Osiris—Horus.

The parallel between the two stories—of Osiris and Hiawatha—is apparent, except that there seems to be some confusion as to the sex of the chief characters, a change which quite frequently happens when folk legends are transported from their normal habitats, probably in order to adapt them more closely to local conditions. This is undoubtedly what has happened in the story of Hiawatha, where the Moon Maid, Nikomis is the mother of Wenonah (Isis), who is seduced by Set (Mudjekeewis) and gives birth to a son, Hiawatha (Horus), who in turn defeats his father and, after the death of his wife, the beautiful Minnihaha, departs for yet another foreign land with a typical salutation to the Sun God:

“ Towards the Sun his palms were lifted

Both the palms spread out against it

And between the parted fingers

Fell the sunshine on his features ”.

That the various attributes of the chief characters have been “ reshuffled ”—due to the fact, no doubt, that the story had been passed down from generation to generation by word of mouth alone—only makes it more important that so many characteristics have remained constant. According to Longfellow, it was Hiawatha who discovered and taught the art of picture-writing, whereas in the Egyptian legend, this originated with Thoth, the God of Letters—a minor divergence compared with the important fact that it was *picture*-writing, or the hieroglyphics associated predominantly with Ancient Egypt, that Hiawatha understood and practised.

Then again there are variations in the Egyptian story itself, according to the period. In the earliest tradition of Egypt, Osiris was the undisputed hero, but later the heroic attributes became attached to his son Horus. The fact that Hiawatha more closely resembles Horus than Osiris may eventually help in the dating of the Egyptian arrival in the New World.

Many of the “ Hiawatha ” names also bear the marks of Egyptian origin. Nikomis comes from Negamis, meaning

Child of the Bull in Ancient Egyptian, the same source as the word Niagara. The story of her having fallen from the moon to earth may well be a memory of some long past Lunar catastrophe (possibly the one which caused the Biblical Flood and the disappearance of Atlantis), or even of the great meteor of Arizona.

Wenonah, invariably associated with Osiris, is a name found in England at the junction of Watling Street (Wat-Ra, the Way of Ra, the Sun God) and Fosse Way, both ancient roads of pre-Roman times, and also in the State of Mississippi and further north in Minnesota, where it always occurs in places with strong Egyptian associations.

Whether he was aware of the fact or not when he began to compose the North American version of the story of Set, Isis and Horus, Longfellow himself had a Christian name with strong Egyptian connections. "Wadsworth", his second name, is traceable through a series of links to an Egyptian word meaning Woad-Grower, as follows: English Woad, French Waisde, Latin Vitrium, Greek Isatis or Watchet, Egyptian Watchet or Uatchet.

The metre Longfellow chose for "Hiawatha" is also of historic interest, being lifted bodily from that of the "Kalevala", the Finnish National Epic, a German text of which, by Schiefner, had come into his hands in 1852 or 1853. The following sample of the Finnish text, together with Kirby's translation, illustrates the similarity with the well-known trochaic di-meter of "Hiawatha":

Tuo oli kaunis Pahjan Neiti  
Maan kuulu, ve'en valio  
Istui ilman wempellalla  
Taivon kaare la kajotti . . .

Lovely was the Maid of Pahja  
Famed on land, on water peerless  
On the arch of air high-seated  
Brightly shining sun on rainbow . . .

Certainly Longfellow made a wise choice of metre for it is the best calculated to enable the story to be easily memorised. Yet, when he drew his inspiration for the poem from Schoolcraft, one of the two greatest authorities on Ameri-

can Folk Lore, it is doubtful whether he realised that he was perpetuating for future generations a story as old as the Pyramids of Egypt, the events and characters of which forge yet another vital link in the culture chain which undoubtedly exists between the most ancient known civilisation of the Old World and that of the New.

## *The Siriadic Columns and the Great Pyramid*

by PAUL HOFFMAN

From many classical authors we receive traditions of records preserved from the time before the flood, made for the purpose of bringing a message to mankind on the other side of the universal cataclysm. I shall mention only a few to inform the reader.

Eusebius (Chronicles VI) says of Manetho's Dynasties: "It remains, therefore, to make certain extracts concerning the dynasties of the Egyptians, from the writings of Manetho the Sebennyte, the high priest of the idolatrous temples in the time of Ptolemaeus Philadelphus. These, according to his own account, he copied from the inscriptions which were engraved in the sacred dialect and hieroglyphic characters upon the columns set up in the Siriadic land by Thoth, the first Hermes; and after the Deluge, translated from the sacred dialect into Greek, in hieroglyphic characters and committed to writing in books, and deposited by Agathodaemon, the son of the second Hermes, the father of Tat, in the penetralia, of the temples of Egypt".

Josephus tells us that "All these (the sons of Seth) being naturally of a good disposition, lived happily in the land without apostatizing, and free from any evils whatsoever: and they studiously turned their attention to the knowledge of the heavenly bodies and their configurations. And lest their science should at any time be lost among men, and what they had previously acquired should perish (inasmuch as Adam had acquainted them that a universal aphanism, or destruction of all things, would take place alternately by the force of fire and the overwhelming powers of water), they erected two

columns, the one of brick and the other of stone, and engraved upon each of them their discoveries; so that in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men the things engraved upon it, and at the same time inform them that a brick one had formerly been also erected by them. It remains even to the present day in the land of Siriad". (These quotations are from the Sykes revision of Donnelly, New York, 1949, London, 1950, page 102).

Naturally, it must be a most important thing to modern Atlantologists to ascertain, whether these traditions hold good in the sense that the Seriadic columns are still to be found, either in natura, or at least the contents of the inscriptions mentioned. The natural way to approach the problem seems to be by asking ourselves: Did we receive any "knowledge of the heavenly bodies and their configuration" or any other information concerning the subjects mentioned by the above authors? Did such information come from any known object, and was finally, the information worthy of being regarded as cultural conquests of a great and highly civilized nation unutterably old?

The answer is that at least in once case such information came down to us from the remote past in the measures and proportions of the great pyramid at Giza in Egypt. This is so to this day beyond any doubt, though some Egyptologists, who fear things they cannot explain from their present state of knowledge, for many years did their best to reduce this astounding fact to nothing. Newton, Herschel, Flammarion and Friedell were highly interested in the matter, and as it seems, for very good reasons. A Danish scientist, Hohlenberg, points out a coherence in the universe, which found a clear expression in the great pyramid, though modern science has not yet found it out. (Which makes it easy to the said Egyptologists to declare that the measures of the pyramid are due to a mere accident). Mr. Hohlenberg's investigations in the measures of the pyramid lead him to the conclusion that there may well "be a harmony—hidden from us—between the  $\pi$ -proportion of the circle and the dimensions of the earth and its distance from the sun, a harmony it may be the purpose of the pyramid to express."

It seems perhaps a considerable undertaking to try to

identify the Siriadic columns with the Great Pyramid, which for centuries has been regarded as the tomb of King Cheops of the fourth dynasty. Nevertheless, let us again consult the classical authors and hear what they have to say about it.

According to Abd el Kader ben Mohammed al Makrizi: "King Surid, son of Sahluk, who lived three hundred years before the flood, once dreamt that the Earth was twisted round, the stars fell from the sky, and all mankind took refuge in terror. He gathered his interpreters of dreams and asked them what his dream meant. The most distinguished of them, Philemon, said: "I shall tell the king a dream, I had a year ago, and of which I spoke to no one. I dreamt, that I was sitting with the king on the tower of Amsus. Then, suddenly, the sky came down and surrounded our heads like a dome; the stars fell down over us and all mankind fled in horror to the royal palace, crying out to the king for help. He lifted his arms against the sky and ordered me to do the same and we were terror-stricken. Suddenly we saw the Heavens open, and a gleaming light sprang forth and the sun rose above us. Then we cried to it for help, and it spoke to us, saying: "The firmament shall return to its former site", and I awakened full of horror".

The King answered "Examine the position of the stars and look if anything new is going to happen". They did their best, as accurately as possible, and told that a great flood would come and afterwards a fire, from the constellation Leo burning up all the world. Then the King said, "Look if this disaster is going to befall our country?" They said, "Yes, the flood will befall most of the country". Then he said, "Look if it will flourish again or will it remain inundated"? They answered, "No, our country will again be as it was and flourish". Then he ordered the pyramids to be built and the Nile to be led into certain canals, and he filled the Pyramids with talismans, wonders, treasures, and idols, and with mummies of kings, and according to the King's order the soothsayers recorded all that the wise men had said. On the walls and ceilings of the pyramid all the secret sciences of Egypt were recorded, and pictures of the starry sky were painted thereupon, and the names of curing and harmful things, and besides all they knew of arithmetic and geometry,

understandable to anyone who knows the language and its writing. And when building of the pyramids was about to begin, he had huge columns and stone flags carved and granite fetched from Assuan . . .”.

In Abou.Balkhi is to be read: “The wise men, previous to the Flood, foreseeing an impending judgment from heaven, either by submersion or fire, which would destroy every created thing, built upon the tops of the mountains in Upper Egypt many pyramids of stone, in order to have some refuge against the approaching calamity. Two of these buildings exceeded the rest in height, being four hundred cubits high and as many broad and as many long. They were built with large blocks of marble, and they were so well put together that *the joints were scarcely perceptible*. Upon *the exterior* of the building every charm and wonder of physic was inscribed”.

Finally Hohlenberg names another Arabian author, al Beruni, who tells that the great flood “stopped at the mountain-range on the eastern side of the Nile just opposite the pyramids. They were built by people *from the West* who foresaw the coming of the flood and were covered with water till the middle of their sides”.

It seems as if our supposition is rather well founded. However, a most important thing yet remains. What about King Cheops? The defenders of the tomb theory have two main arguments:

I. King Cheops’ name was found engraved upon some stones in the pyramid.

II. Herodotus mentions Cheops as the builder of the pyramid.

ad.I—(1) Brunton mentions that the name “Khnem” was found there, too. Nobody knows who this Khnem is. The pyramid was never regarded as the tomb of Khnem. The most probable explanation seems to be that of Hohlenberg: “These inscriptions were found on casual stones and are identification marks used by the builders when—after having cut the elements out of the Mokattam hills and prepared them for such and such a special place in the pyramid—they had them brought to the Giza-plateau.

(2) Cheops’s name was found in other places, too, in the mines of Sinai as well as on Elephantine island, and on a

rocky island in the Nile by the first cataract. Cheops was never declared to lie buried here, though two of the places, if not all, seem to answer the description by Herodotus much better than the great pyramid.

Ad. II—Afterwards Herodotus, speaking about this pyramid says: "There are neither subterranean chambers under it nor has a canal from the Nile been led into it as it has been into the other pyramid in which Cheops himself is said to have been buried and where it flows through a brick ditch round an island where the tomb itself is situated".

It would not be unreasonable to suppose that neither Herodotus nor his source ever visited any of the pyramids. To the close observer an assertion that this edifice is nothing more than a tomb is so unreasonable that it seems unlikely, unless decisive arguments should force us to accept it. The explanation must be, that most Egyptologists, mainly philologists, did little more than copy Herodotus. This, in its turn, gives the explanation why a much more important statement by Herodotus has been neglected, a feature which may well contain a good deal of the truth. "Cheops closed the temples", we read, and obviously this is not the sort of thing you invent. Nevertheless, the temple of the cat-goddess Bast in Bubastis was first built by Cheops and Chefren. How could it be, that the ferocious Cheops, who closed the temples, at his death was busy building a — temple!? The statement seems only to get a sound meaning if we read the expression "the temples" a little more concretely, as the great pyramids at Giza. The one of Cheops *was* actually closed, by a solid wedge of granite put into the entrance of the ascending corridor, leading to the grand gallery. As to Chefren, we do not yet know whether this is the case here, too, but various circumstances render it highly probable. Mr. E. Sykes, who has made careful investigations on this point, came to the conclusion that there may well be hidden chambers in the pyramids not yet found, and there is no reason at all why the one of Cheops should differ from its twin in having an upward system of corridors, a system which seems a most important feature in the building plan.

Is it possible for us to say, when this blocking up of the pyramid took place? Still more important could we say

anything about the year when the great pyramid was built? Concerning the latter, two different theories have been put forward; both of them are based on astronomical facts, taking their starting point in certain constellations of heavenly bodies distinctly referred to in the measures and angles of the great pyramid. We cannot go into details here but must confine ourselves to state, that the first theory, basing its results on the former positions of Alcyone and Draconis and the relation between these stars and certain lines in the pyramid, arrives at a year about 2140 B.C., while the other one—and far the most probable (as among other things some of the Arabian authors directly mention the stars in question when speaking of the age of the pyramids)—treats the stars Sirius and Vega in the same way and thereby arrives at about 12,000 B.C. Furthermore, the statement of the year 2140 B.C. is backed chiefly by some lines cut in the walls of an inside corridor pointing out these stars, which marks could easily have been put in *after* the pyramid was built. Now supposing 12,000 B.C. to be the year when the pyramid was built and 2140 B.C. the year when Cheops closed the temples, we notice that the former figure corresponds rather well with the year so often arrived at when trying to fix the approximate date of the loss of Atlantis, whereby we should remember the many statements that the pyramid was built just before the capture of Luna; while the latter figure, according to the results of Egyptologists, may well be within the reign of Cheops. (It is not very unlikely, that a culture as high as the Atlantean was unaware of the approaching catastrophe. Besides, the references mentioned above, many flood-heroes are said to have warned their countrymen, from Noah (who, however, perhaps is not to be regarded as a person from Atlantis) to Mu in the Chaldean inscription of Lhassa. Perhaps even Plato's "Critias", where it stops just before a speech by Zeus, should have continued not with a heavenly doom, pronounced by the God, but with a confidential notice to the rulers of Atlantis about the inevitable event).

Is it not a most likely supposition that man in Egypt, after having luckily escaped the dangers of the capture-cataclysm, opened these monumental edifices, the only direct inheritance from the glorious race which had disappeared



and took away the treasures? That afterwards they used the buildings themselves as temples? Moreover, is it not most probable, that these pyramids were themselves almost exact copies of corresponding edifices in the lost Atlantis? It would be a natural thing to the Atlanteans to copy their most sacred buildings, in a comparatively safe place, perhaps the sun-temples themselves, and thus it may be in direct continuation that the Egyptians used them in the service of the sacred mysteries as a place of initiation. *Why* Cheops, probably thousands of years later, closed up the temples, we cannot say, but Egyptologists, a little more willing to co-operate, should certainly be able to give some most valuable hints as to this matter.

Another noticeable thing is, that from King Mykerinos the aboriginal type of Egyptian pyramids is abandoned and the copying of the Giza-pyramids begins. It is often stated that both Cheops and Chefren were lunatics because of their huge sepulchral monuments. Nevertheless, it is a fact, that Egypt seldom was so mighty as under these very kings. We usually forget that the sentence: "The bigger the pyramid, the greater the power" is illogical and should be replaced with: "The bigger the pyramid, the greater the decadence". Mykerinos tried to make his pyramid come up to the two mysterious Giza-pyramids, and his attempt turned out so miserably, that his successors desisted from placing their pyramids in the shadow of their patterns. They built them elsewhere in Egypt, not step-pyramids, as the predecessors of Cheops, but "simple pyramids" like those of Mykerinos. The Meydum and Sakkhara edifices, attributed to Snefru and Zozer, most intimately correspond with American pyramids as shown by Mr. Sykes (compare respectively the temples of Tikal and the central pyramid of Chichen-Itza), but every later building in Egypt is of the different type.

Let us, in conclusion, have a look at the question: Where are the inscriptions so often referred to, but obviously not to be found on the pyramids to-day? According to Manetoh, they were copied in books and "deposited in the penetralia of the temples of Egypt". These manuscripts must have been the source from which the priests of Saïs had their knowledge, telling Solon that "whatever happened either in your country

or in ours, or in any other region of which we are informed—if any action which is noble or great or in any other way remarkable has taken place, all that has been written down of old and is preserved in our temples”. These manuscripts of Sais, as well as those of Manetho concerning the early history of Egypt, must have vanished during the enormous destructions of Egyptian libraries which were brought about by various conquerors. (That Manetho’s assertion that Egypt before Menes was ruled over by “ Gods ” is veritable history seems to need no discussion. There is no reason at all why the Egyptian gods and goddesses should not be historical persons as well as the Greek ones, and it is one of the marvels that Egyptologists after having found Osiris’ tomb at Abydos, reject his existence).

As to the inscriptions themselves, they were seen for the last time by Crantor, who lived not very long after Plato. It is not very difficult to find out what happened to them afterwards. An earthquake took place in the year 908 A.D., badly damaging the pyramids, and there is no reason why there should not have been others before then. The gleaming white cover of the pyramids, referred to by classical authors and doubtlessly bearing the said inscriptions, fell down. The Siriadic columns were said to have been lost. Many of Cairo’s 700 mosques were built of this ruin-material, and an investigation of these buildings, if it could ever be made, should give interesting results.

*The Sphinx*, too, in my opinion was “ built before the flood ”, which well accords with traditions telling of an underground passage connecting it with the great pyramid. It certainly is a matter for regret that at the moment it seems impossible to carry out any investigations in Egypt. I am perfectly convinced that the solution of a good deal of our present problems concerning the Egyptian-Atlantean connection lie buried here.

### *Some Atlantean Personalities*

It is proposed to publish articles in the near future about some of the personalities of Atlantean Research, who are not so well known in this country as abroad. These include James Churchward, Augustus and Mrs. Le Plongeon, Count

Byron de Prorok and Madame E. Whishaw. If any reader can supplement the meagre information at our disposal by additional details they would be gratefully received.

One personality on whom information is urgently required is the legendary J. L. Mott. In 1943, there appeared in the *Egyptian Mail* a feature article by H. B. Nichols, who stated that he had been in touch with J. L. Mott since 1934 when he was sailing under the Danish Flag and expressed interest in Atlantis.

In 1943 another letter was received from Mott who had then established himself at Thore, Atlantis, via Nassau, where he had "Founded our Empire of Atlantis, with a blue flag with a golden sunset as a national emblem, and issued triangular Atlantean Stamps".

Mr. Mott was of the opinion that one day tourists would be delighted to visit the island and inspect the prehistoric relics, secret wells and ancient dwellings. All attempts to find out more about Mr. Mott or Mr. Nichols have failed, letters were returned, and the Secretary to the Bahamas Government denied hearing of him. Can any reader solve the enigma.

## *Underwater Mountain Chain Discovered in South Pacific*

*(From a report in the Washington Evening Star for 10th Jan., 1951, by R. Henry)*

A mountain range which is probably the fourth greatest on earth, surpassing the Alps has just been discovered by an expedition sponsored by the Office of Naval Research.

It is submerged a mile or more under the sea and extends for more than 1,000 miles between Hawaii and the Bikini atoll, where atomic bomb tests were carried out four years ago. The range is about 100 miles wide with chains of peaks towering over deep valleys. Some of the peaks rise more than 3 miles above the ocean floor.

This great mountain system was discovered during a 24,000 mile scientific cruise exercised by the Scripps Institute of Oceanography and the Naval Electronics Laboratory. It has been named "The Mid-Pacific Mountains."

Hydrographic charts have shown isolated points at depths of 2,700 to 6,000 feet rising above the general level of the sea floor at 15,600 to 18,000 feet. This expedition was able to show that these shoal points do not represent isolated peaks rising from the deep sea but are the summits of a long, narrow, virtually continuous range of mountains.

Most of the peaks were found to be flat on the top, as if they had been eroded by wave action in shallow water. Rounded pebbles and cobbles of volcanic rock were found on the summits. From two of the peaks dredges brought up shells of snails, clams and sea urchins and a chunk of reef coral bigger than a man's fist. This can mean only that the summit, at the time the coral grew, was close to the surface.

This particular coral has been identified with a species which flourished during the Eocene geological period about sixty million years ago, when the mammal and bird life known on earth today was in its infancy, which all indicates that there have been great changes in the depths of the Pacific in the past.

## *Book Reviews*

by CRITIAS

### **O MONTE BRAZIL**

by J. Agostinho, Angra do Heroismo, 1950

This interesting monograph describes the geology of Monte Brasil, the southern peninsular of the Island of Terceira in the Azores. It appears that the peninsular is composed of the residue of three volcanic eruptions, the first of which was some considerable time ago, while the other two are fairly recent.

Later still is a big larva flow which covered the area from the central part of the island to the west of Angra. It would be of interest to know if the author manages to date some of these volcanic outbreaks, so that we can try and fit them into our Atlantean time scale.





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